

THE
Childrens Petition:

O R,
A Modest Remonstrance
of that intolerable grievance
our Youth lie under, in the
accustomed Severities of the
School-discipline of this Na-
tion.

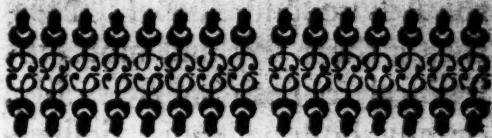
*Humbly presented to the Consi-
deration of the Parliament.*

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Roger L' Estrange.

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The Childrens Petition and Remonstrance to the present Parliament.



IT is the happy advantage of the excellent Government of this Nation, that when we lie under any oppression of general importance, we may have our

recourse to this Great Council for Advice and Relief; Neither is there any end more intrinſical to ſuch an Aſſembly, or any honour more deſireable.

We the Children of this Land, who look upon our ſelves as no ſmall part of the Nation, while there is ſcarce any Houſe or Family whereof we make not our ſhare; nor our intereſt inconfiderable, while the good of us, as to you whoſe we are, is of the neareſt concernment that can be; are emboldned to this humble Supplication, not ſo much of your pity and tenderneſs, as Fathers, as of the ſcrutiny and holineſs of Cenſors, and a juſt indignation

tion and redress of that evil, which shall appear to you, upon mature consultation.

There is not any thing hardly of more moment in a Commonwealth, then the Education of Children, and yet is there generally nothing left more at randon, and besides the publick care. It is the custom ordinarily of our Schools, which being received from our Ancestors, and used upon our innocent years (that are not sensible either of our Masters vice, or our own injury) does passe uncontrouled, to commit to a person who hath got a little Greek and Latin, and nothing else perhaps to live upon, and so is chosen to the Office (with-

out any qualification otherwise many times, either of real *worth* or virtuous *life*, it is well if it be but so much as of sobriety in age, and modest inclinations) the liberty to use such a kind of discipline over us, as that the spring-time of humane life, which in all other Creatures is left at the greatest freedom to be sweet and jocund, is deflowered and consumed with bitterness and terror, to the drying up the very sap which should nourish our Bodies, and those more lively spirits which should animate our minds in our future life, unto brave Actions.

And if it were only the evil of our suffering we had to complain of, seeing our unadventent
Parents

Parents do give us up to this Carnage, we should bear it: But when our sufferings are of that nature as makes our Schools to be not meerly houses of Correction, but of Prostitution, in this vile way of castigation in use, wherein our secret parts, which are by nature shameful, and not to be uncovered, must be the Anvil exposed to the immodest eyes, and filthy blows of the smiter: We are confounded with the horror, and could wish we had some such way, as by turning up the sole of our Shoe, (which they use, they say, among the *Turks*) to present to you our Grievance. For we are persuaded, if modesty will suffer

A s

the

the thing to be debated, it will
 be found certainly, to be
 ἀχρόν τι, that is, a matter to be
 adjudged amongst the Apostles
 πᾶσιν ἀποστόλοις, and those μὴ καθήμεναι
 vvhich are not to be named. *Ubi
 sunt pueri qui ingressi sunt ?
 Fac ut prodeant, ut cognoscamus
 eos.*

Indeed one would think that
 this kind of punishment should
 have been first invented on
 purpose, that an averſation to it,
 as an ugly fordid and abhorrent
 thing, should deter ingenuous
 persons from inflicting it, so that
 nothing less then some very
 grievous crime should ever
 wring a stripe from them ; but
 when our contrary experience
 does

does tell us how every light occasion is taken, with what appetite they come to it, as soon as the flesh is bare, these Jar-falcons are perching over us, their letting so few faults escape, and attending our construing, for the most part, no longer then till they obtain this end, we are convinced vvith the sad and insufferable resentment, that the invention hath been fetched originally, not from the Closet of *Mercury* or *Astraea*, but from the more powerful *Goddeſs of Cyprus*, being a certain trick of hers, to alleviate the pains and killing *Crambee's*; the Master otherwise could never perhaps endure, if beyond the encourage-

rage.

agement he hath in most places from the Founder, he had not this fly allowance underhand from her withal, as Benefactrix to that function.

It is disputed against the Stoicks, vvho condemn all anger, that some passion is necessary to the chastizement of Youth; and so is *Ira* defined by *Lactantius*, *Motus animi ad coercenda peccata insurgentis*. A definition indeed very fitting the profession of that Father, vvwhose Latin doubtlesly is smoother then his spirit througout his Works. *Plutarch* in his Tract about *Cobibition of Anger*, hath laid down a Rule of a contrary importance, vvith excellent deliberation,

tion, which is to this sense,
*That punishment should never
 be inflicted out of self-pleasing;*
 and consequently from the ex-
 amples, of that of *Archytas*,
Vapulares nisi iratus essem, and
 others, when a man is at pre-
 sent enraged, he is first to cor-
 rect his own passion, before he
 is fit to punish the fault of ano-
 ther under his intuition. To
 this same effect, *Qui esurit is
 cibo utitur secundum naturam,*
*qui punit is nulla ad hoc impelli
 debet cupiditate*, says *Seneca*.
 Those that administer punish-
 ment, (says *Cicero*) are to be
Legum similes, quæ ad punien-
dum non iracundia, sed æquitate
ducuntur. That is, He that is
hungry, useth his meat accord-
 ing

ng to Nature, but he that punishes, ought to be like the Laws themselves, that are moved to it with no sort of desire at all. *Plutarch* indeed speaks cleanly, imagining nothing but of the pleasure of revenge, and satiating ones anger; But what would he say of that punishment which is made to serve a viler affection? *Et de virtute locuti; Clunem agitant,* as *Juvenal* has it.

If punishment come from self-pleasing, Then will it not be in measure; Then will it not be just; Then the punisher will be glad of a fault; Then will it be remediless to the sufferer, seeing the cause of the punishment lies in the punisher,
and

and not in the punished to help it; Then every little occasion, or none at all, shall be enough for the inflicter to give himself pleasure. And then shall the innocent, who are little ones, and not able to conceive of this, be intollerably miserable, being brought many times almost to their wits end, and ready to make away themselves, rather then endure the iteration of those torments, whereof they can see no reason, and wherein they can hope no end; having some cognation in this to those of Hell, that they arise from an unquenchable fire, in the appetite of the Master.

Sir *Philip Sidney*, that excellent Person, in his *Arcadia*,
hath

hath thought good to set forth
 this evil to publick view, and
 so to animadversion, we may
 suppose and emendation, under
 the person of *Cecropia*, dealing
 thus with her Neices. *Cecro-*
pia (sayes he) *imploying her time*
in using the same cruelty on Pa-
mela, (as on Philoclea) her heart
grew not onely to desire the fruit
of punishing, but even to delight
in punishing them. This very
 ingenuous Gentleman had ob-
 served, belike, this growing hu-
 mour in those that use it; but
 having a Soul in which so soul
 a thought never entred, as
 might direct him right into the
 cause of it, he expressees the
 practice, complaining tragical-
 ly of the cruelty, but searches
 not

not to that rottenness which lies
farther at the core of it. Will
you hear that shrewd Author
of *Hudibras* make the disco-
very?

*The Pedant in the School-
boyes breeches,
Does claw and curry his own
itches.*

By this little, we need not
wonder if the Tyrant of old,
who being expulsed his King-
dom, got to be Master of a
School, should chuse that, for
the more voluptuous domini-
on. Nor that any present Rab-
bies of the function in our Na-
tion, should not, when time
served,

served, be won, to change this province, for any other, tendered to them, by the highest bounty.

*Fronti nulla fides. Quis enim non
vicus abundat
Tristibus obscænis? Castigas tur-
pia, cum sis
Inter Socraticos notissima fossa
Cynædos.*

And indeed if there were not some such thing, and that this at the root, how should we meet still with such doings as we do almost in all Schools? How could men, who have the face of gravity and discretion, be so highly, and so readily of-
fended

his
n-
est
fended at all turns with inno-
cent Children, as they make
themselves to be? What think
you? when a Boy shall be hoy-
sed perhaps at first for the mis-
sing of a word, and then be
held on in the asking more
questions (which fear alone
shall disable him presently to
answer) until he receive so ma-
ny stripes, or so grievous ones,
if fewer, as the Rogue who is
whipt for petty-larceny, comes
off very gently many times in
comparison of this Lad; Who
can think, if the punishment
were not suffer'd to be on those
parts, that it were like to be so
much? The blood which fol-
lowed any where else, could
not

not but make the bowels yearn, and the hands relent, when the Child is so little, and the fault less. The blows could, neither be so frequent or so sore, if compassion were not choaked with something else. For this is the misery and plague above all, that when those appetites, which are natural, have their end, and receive a completion and redress in the attaining of that end, the appetite which is unnatural, is infinite, and it is a thing the thoughts whereof is intollerable to us, that our sufferings and smart must encrease according to the ebb and flowing of those desires, which have no current this way in nature

to satisfaction & a surcease. Indeed if there be need for us to be stricken, for the ease and impatience of the Master, without any profit to us, let them not be the blows of a premeditated villany, but of his present wrath, such as a blow upon the shoulders, or a flint on the ear sometimes may be; we shall acknowledge it but a part of due humility, and gratitude to bear with him, in recompence of his bearing so much with us: But if there be some other incentive to our beating, more insatiable then that of anger in the case, we cannot but think it high time that the matter be look'd into

a little better then hath been hitherto, whether indeed it be any longer to be endured in the Nation. We shall be sorry heartily, if no reward but this can be sufficient to hold the Able to this imployment, yet must not any be so gratified, nor Learning it self be rated at the price of what is wicked. *Dissoluti est hominis (sayes one of the Fathers) in rebus seriis, voluptatem querere.*

It is not unknown how the Jesuites govern: their Schools beyond the Seas, nor what they have delivered some of them on this matter in their cases of Conscience; Neither would it be any dishonour to us to change

change our customs for the better, though we borrowed them of other Countries. It cannot therefore but be a wonder to us that ever we should have Parliaments in *England*, wherein are so many Gentlemen of excellent parts, and ingenious reflections, and who some of them are not so old as to forget what was unhand-
some, and yet we never hear of something tendered for the regulation of Schools, and what is practised there. Is it because you can indeed remember no stories? Or, that the impressions do yet last, that you must not tell tales from thence? And why must we tell from
no

no tales of our Master or Dame ? If there were no consciousness of what is ugly in the fact, what need of this privacy ? Why is the Boy or Girl retired from their fellows, and why so long a preachment then made over the Bare in a Corner ? The end of vertuous punishment is for example, and such symptoms as these do inform us, who indeed do most need to be amended, the Punisher or the Punished, the Punished or the punishment itself, which will be found the greatest delinquent. It may be said, There is a necessity of some castigation sometimes upon some occasion, and this is

most

or most safe, or least dangerous,
 that Children receive no hurt
 by it, and therefore is chosen
 and used. But this is but one
 thing well considered, and
 those that look but on one
 thing in their deliberation up-
 on what is to be done, are easi-
 ly misled into a wrong or shal-
 low determination. There is
 more then this one thing in so
 momentous a matter, as the in-
 stitution of Youth, to come un-
 der consideration. You may
 easily provide for our security,
 that no bones be broken, and
 yet without the neglect of ho-
 nesty and virtue.

In truth, it is a Question ra-
 ther worthy the most mature
 B deli-

deliberation, whether Children should ever be beaten at all about their Books. That chastizement is fit for this Age upon desert, we denie not, and the holy Scripture asserts: But as that is a chastizement which is meet, so is it we suppose to be for sin, or some moral fault. The understanding will never be inlightned, the memory healed, or the invention quickned by stripes upon the flesh. There are many dull'd, we are sure; many discouraged, and some that have been undone by this means. *Quintilian*, that most famous Institutor of Youth, though he would have Lads brought up hard, to be able

able to endure any thing, as the lying on boards, eating the courtest fare, and the like, yet is herein express ; *Cædi verò discentes quamquam receptum sit, & Chrysippus non improbet minime vellem.* But by no means (*says he*) would I have those that learn, to be beaten, notwithstanding it is so commonly used. There are these Reasons he renders ; In the first place, It is a servile thing that becomes only slaves or bruits, and so unworthy of any that are free-born, and much less such who are the Sons of Gentlemen and Nobles. Besides that, if you change the consideration of the Age, for the most

part it is most manifest injury and wrong. In the next place, If there be any whose disposition is so illiberal, as that it will not be amended by reproof and ingenuous notices, it is to be expected it should become but the worse for blows, and grow the more obdurate. In the third place, There will be no need of castigation, if the Master be so diligent as he ought, to see the task which he sets to be done, by his own sedulity and inspection. *Nunc ferè negligentia pedagogorum sic emendari videtur, ut pueri non facere quæ recta sunt cogantur, sed cur non fecerint puniantur.* That is, The matter now a-days is

is ordinarily so carried, the Boy is beaten to make amends for his Masters carelesness and sloth. Add unto this, that there is many times a hared brain, a stammering tongue, or the like very grievous ill habit or gesture introduced through terror ; or there may be, at least, according to this same Author, some deformed passages, or uncouth words, which do fall from, or happen to those that are beating, which leave such impressions of shame and surprize on the more ingenuous and bashful, that no advantage which can be obtained by any Master, is able to recompence the mischief al-

ready suffered, if it be onely in the debasing the Spirit, and rendring themselves vile in their own imaginations. Above all, in the last place, he has these words ; *Fam si minor in deligendis custodum & Præceptorum moribus fuit cura, pudet dicere in quæ probra nefandi homines isto cædendi jure abutantur. Non morabar in parte hac, nimium est quod intelligitur.* We will not English this last of his Reasons, because it is the very fore upon which we touch, and the rise of this Address ; onely thus far, *It is too much already* (sayes he) *which is understood.*

The habitation of the *Muses* are fancied by the Poets to be
Amena

Amæna Loca, pleasant Groves,
 delightful Hills, chrystal Foun-
 tains, where Joy, and Glad-
 nesse, and the Graces dwell.
 And what is it these signifie?
 Hath their *Pernassus*, and such
 fictions, no meaning? Is it the
 steep toyl onely Learning re-
 quires in those that will climb
 to it, or the refreshing prospect
 they intend by it to intice us
 up? What is it the Antients
 here would represent? Are
 their high Hills nothing indeed
 but Difficulty, and their Groves
 Birch? Is *Helicon* the Boys
 Tears, and *Pegasus* the blind
 Horse? Alas, that when we
 should be invited to Learning,
 as to a Banquet, a pleasant
 B. 4 Feast,

Feast, and the desire of our Souls, it is presented to us never but in torment and dread ! Alas, that the *Muses* should be put thus in the shape of *Erinnis*, and *Tbalia's* Lute-strings be made to yeeld no Sounds but Screeches and Cries ? That when we go to School, we should be driving to the Sham-bles; when we go to our Books, we should be carrying unto paines, *Et ubi torquentur, jam non membra, sed vulnera*, in *Cyprians* expression. . . Alas ! how wide must the World needs be here, to think that Children, in their tender Nature, should be made to love that (and who would not have Children love their

their Books ?) which is never offered them but with hate ? You should imbitter to us our pleasure, and our sin that will do us hurt ; but you should sugar to us our learning, which is for our good. The Nurse should never put Wormwood on that Brest from which she would not have the Child to be weaned. We read of *Marcus Portius*, in the *Roman* Story, who established a Law, That no *Roman* Citizen should be beaten by the Magistrate with Rods. He should be a Tribune of the People by our Vote, that could prefer a *Lex Porcia* in our Schools, and some Work-houses, where poor

B 5

Child.

Children are imployed, in this Nation. If *Solomon* will have the Boys beaten, and the Maids beaten, let it be with a Wand, or such a way as becomes the Vertuous, as well as the Severe. If *Solomon* will name a Rod too, it is a Rod for the Back : Let it be a chast stripping ; but what need is there for making the Child good, to have the Master made naught ? *Solomons* Corrections are spoken to Parents, which he advises too toward Children for their faults, and not Masters for their Books ; *Furthermore we have bad Parents* (sayes the Apostle) *that have chastned us after their own pleasure ;* signifying, that
we

we are yet to be in subjection
 as to them ; but if we have
 Masters that do so, it is a thing
 to be abhorred, seeing God
 does not, and the Good con-
 sequently should not, correct
 any but only, for their *profit*.
 Especially seeing moreover,
*Quod etatem infirmam & inju-
 ria obnoxiam* (as the aforesaid
Quintilian farther has it) *nemini
 debet nimium licere.*

It is a thing here orderly
 worth the enquiry, what that
 power the Master hath over his
 Scholars is, and whence he hath
 it ? All power we must know
 is either natural, or derived.
 The power of the Master is
not of Nature ; For what hath
 one

one man of himself to do with the Child of another ? The power which is derived, is either Supream, or Subordinate. The Supream Authority, is that which lies in the chief Magistrate, whether it be derived to him immediately from God, as in this state ; or by consent of the people, as in some others. The Subordinate Power, is that which is derived from the Supream to the inferior Officers, who act in his Name, and from his Authority. The power of the Master now is no such power neither, deriving from the Magistrate, or the Laws of the Nation ; for he acts not over the Boyes in the Kings Name,

Name, as the Justice and the Constable, and the like Officers do. What then is this adventitious strange power? Why, this power the Master hath over the Scholar, is that right of ruling him, which is given him by the Father. It is no power therefore Supream, but Subordinate; and not natural, but derived from that which is natural; and consequently is no other, nor no more, or to any other purpose, then what the Parents do allow him. If a Father therefore shall commit his Child to a School for Learning, but shall not give the Master leave to strike him, or if he does, yet not use this sort of
 coer-

coercion upon him for the reasons mentioned, The Master cannot serve any such Child in this said fashion, but he is unjust ; not to say also what is worse, because he usurps an authority, he hath not committed to him, and so is accountable both before God and Man for such an action. Let not him that is unjust be unjust still ; let not him that is filthy, be still filthy.

Not that we intend by this, to diminish the least tittle of that reverence which is due to our Masters. For when we derive their Authority from this Fountain, we do think it a part of the piety we owe to
God

God and our Parents, to render
honour to their Persons, and
obedience to their Instructi-
ons.

*Dii Majorum umbris, tenuem &
sine pondere terram,
Spirantesque crocos, & in urna
perpetuum ver,
Qui praeceptorem sancti voluere
parantis
Esse loco.—*

It is our Parents, we know,
from whom we derive our be-
ing in the World ; and it is our
Masters many times to whom
we owe our more happy being,
in regard of that shape and fa-
shion vvherein they cast us for
the

the serving our Generation, or living more to purpose in it. There is not therefore any veneration or gratitude we can pay them, nor any gifts or gratuities according to their abilities from our Friends, no nor any Revenues that have been bestowed on some Schools by the pious Erectors of them, vvvhich vve think too much for the care and labour of any such men vvho are but a little faithful in this charge. We humbly think it vv ere good that the stipends and emoluments of Masters vv ere augmented. But there is a certain payment vvvhich they give, and not receive; a salacious pay of theirs, which

which they take of us, and not from us, vvhwhereof vve crave an abatement; and about vvhich, as neither vvorthy nor innocent, or at least vvwhether it be so or no, according to the common usage of it, vve are vvilling to come to some account or argument vvith them.

One Boy hath happily a good understanding and no memory; Another hath a ready memory and no judgment; A third hath neither memory nor judgment. The Boy vvwhose memory is quick, looks over his Lesson once or twice, and goes to play; the other two ply their Book as hard as they can, and are not able to get it. The Master

Master comes now and puts the Boy who follows his play, to say his Part, he sayes it, and so passes : The other two cannot say for their lives, and are beaten. Here is Nature in these Lads, and no fault punished. If the Boy who has the memory, had been put on some other task requiring pains and judgment, he should have suffered, and one of the other escaped. Thus Fortune, not desert, is encouraged or reprov'd. And what if the Master, who knows the difference of their abilities, shall purposely set each of them to such tasks, unto which he knows their parts most defective ; how easie is it for him,

as

as often as he is willing, to serve himself of any of them? Let us yet press this a little farther. It is the custom of some Schools, or rather of some Masters, to set their Boys a Law, That if we miss such a number of words, as suppose just three words, we must be certain of what follows: And herein must they appear very righteous men to us, that they impartially execute their own rule, and none be spared. Now what unreasonable dealings are these with us? For one Boy to answer but three words in the whole, and miss all the rest, is more then for another to answer all the rest, and miss but three words.

What

What is it whether a Boy miss three words, or thirteen? It is his care or negligence, his diligence or disobedience is to be regarded. It is the Will and Endeavour which alone renders him culpable or blameless. And what shall we judge then of such School Edicts as these, but that either the Master is one that follows others in his Methods without discretion, or that these Rules of such who do invent, or execute the same, are but fine Devices to give themselves opportunity under the pretence of justice, (which will go among the Boys) to satisfy those inclinations, which the tribe of these men, for ought

ought we see generally, (if they be still suffered) are sure to catch (as fast as we Boys that come but together, do *our* itch) of one another.

*Uvaeque conspecta livorem ducit
ab Uva.*

There are no persons of innocent apprehensions, who see a *Master* taken with their *Child*, as more pretty, sprack, and ingenuous then others, can but be apt to think, that sure this Master who so likes that Child, will be loth to beat him. But when we that come to School together, shall see this Lad taken out by his Master, and have about

about half a dozen, or half a score lashes given him, by authority of that sentence, *Non castigo te quod odio habeam, sed quod amem*, rung in his ear, with repetition of the *Quod amem*, at every lash; What shall we think of such liking? When these lashes farther shall be with a Weapon of that length and sharpness, as when the Boy is set down, he is made so raw, that he is not able to sit, what shall we think of these *Quod amem's*, in the Lashers Mouth? And what then if the reason be enquired for this, there be nothing found, but only a Head perhaps uncomb'd, a Band not put on aright, a word or two missing

missing in his Part, a pair of
 Stockings down at knees, or a
 Shooe that hath taken dirt.
 Certainly if this be the effect
 of the Masters greater affection,
 how well were it for any of the
 rest (so long as it would but
 make him thereby, not to en-
 dure to meddle with them) to
 be rather the Objects of his ut-
 ter detestation and hate? Here
 is a love towards Children, like
 that indeed of a Canibal to-
 ward humane flesh. Here are
 Butchers, unto whom our
 Parents should send their
 Calves to be flead, rather than
 Masters, unto whom they
 should send their Children to
 be instructed, and corrected
 with

with moderation. It may be perhaps a lighter matter in some others of this Robe, who many times have taken up a company of us, as we do Poynts, by the dozen, onely to make themselves merry, to divert their thoughts, or catch them a heat; and so long as they do it but gently and indifferently, and with innocence otherwise, we may be apt to think little of it, when there is a difference to be made as to the affection and execution of what kind it comes. It may be only of laughter, or of wrath, or of something else. For what is that concupiscence in humane nature, which is depraved and foul? What
that

that vile thing (if we may call Evil, Evil, as we do Fire, Fire, in its own name, when we would get it quenched) which men call Lechery in any, but an unclean Curiosity, that is, A desire of knowing what is hidden, to wit, the pleasures, the secrets of another; and so intermeddling with those parts which nature and shame have retired, and should be forever kept accordingly, but that the desperately busie iniquity of mans heart, can leave nothing free from the contamination of it self with it? And what reason is there then to have this Discipline of our Schools supervised, that our Correctors, and their Rules, may be corrected;

C

rected; That our Teachers may
 be taught to be better. Away
 with such doings from among
 us, which are so vile and brutish!
 Let the Horses be fashed with
 a Whip to be learned to draw;
 Let the Dogs be beaten with
 your Cudgel, to teach them to
 crouch, or lie down: But let
 Children be instructed in lear-
 ning of their Books, by those
 means as are futeable to Crea-
 tures endued with understand-
 ing; and those Seeds of Rea-
 son as are sprouting out, and
 ought to be suckled with a ten-
 der cultivation. It is a prepo-
 steros course doubtless, that
 Children should be, as it were,
 supposed all born mad, and so
 sent to School onely as to Bed-
 lam,

lam, to be made sober by cruel
handling; *Minimum sanè libè-*
re, istum decet, cui tantum licet.

As for the training up of
Children to virtue and good
literature; it is beyond doubt
a noble thing in its own nature,
and might be an employment
of grandeur, for the most no-
bly born and qualified, the most
generous minds, and bravest
spirits; and none else should
be admitted to so excellent a
service for the *Commonwealth*,
were it not for these barbarous
customs, as being received of
some degenerate Nations (in
so silly methods of teaching,
and this sordid way of punish-
ing) have dishonoured that
Profession, and rendred the

School-master by so filthy a
 practise (unto which yet use
 doth ordinarily reconcile him)
 an office no more hallowed,
 then that of the *Roman* Lictor,
 or Beadle in other Nations.
 Not but there have been some
 Masters of that ingenuity and
 modesty, as they could never
 once find in their hearts to use
 this sort of punishment to any
 that ever they brought up. Nor
 but there are some others who
 have taken up the common in-
 sage without reflexion, and
 their hearts cannot reproach
 them, that they have ever exer-
 cised it from any instigation
 whereof they should be asha-
 med, but onely out of Righte-
 ousness for their Scholars sake

altogether, in the amendment
of their manners, or quickning
them in their Books. These
are such, *cujus precordia ex me-
liore luto finxit Titan*, and con-
sequently such, as we have too
much reason and experience to
convince us, they are not the
most. We dare not condemn
a whole Generation of men
that have used this practise, but
we must condemn the practise,
because if all be not, so many
are, abused with it. And in re-
gard that young men ordinari-
ly, who are in the heat of their
blood, as of their parts (which
if it were not for this dark al-
lowance, and the effects of it,
were for the fleshing them in
the Greek and Latin a few
C 3 years,

years, a thing most adviseable) are received to the office; We cannot but believe it a dangerous permission, which brings mens corruption, and temptation so unheedfully together; knowing too sensibly, how some persons corruption leads them into temptation, and some persons temptation into corruption.

— *Ita ingenium est omnium
Hominum, a labore proclive ad
libidinem.*

It is indeed but a folly and presumption for men to take on them an office, which they have not ability to manage. That imployment will be unprofitable, those men uneasy.

There

There are several abilities must go to make a man a perfect faculty to breed up Scholars ; among the which, these two are the chiefeft, a temperate Mind, and unwearied Diligence. That person, who by sweetness and gentleness, or by the gravity of his deportment and countenance ; or else by prudence and contrivance, is not able to awe and keep a company of Youth in obedience, without violence and stripes, should judge himself no more fit for that Function, then if he had no skill in the Latin and Greek ; and such should never be admitted to this charge, by those who have the nomination or election. For when we would have it

look'd upon as a dignity (which was now said) or a matter of honour, (as really it is) like the being sent into a Province, for a man to be esteemed so prudent, so vertuous, so worthy as to be chosen Praefect of the Children of a Town, in his admittance into a publick School, and made Ruler over a hundred, over fifties, and over tens; We cannot but desire, that thing may be suffered no longer, which does bring it in dishonour; And that, as there may be an Inscription now set up to that Person (like to the *καλῶς τελευτήσας* in *Rome*) who hath but discharged this Office vertuously; so may it be as rare a thing for the future, to find any

any that do otherwise, or whose Acts are ever any more unbecoming ingenuity and learning.

Our Schools, we know in the Latin, are called *Ludi*, *Ludi Literarii*, and our Masters, *Ludi Magistri*. From hence we may take the indication, that the erudition of Children, among the wiser Antients, was thought best to be carried on in the way of Sport and Exercise. As the young men went to their Games to get the Garland in the exercise of their strength, the Children were to go to their Books to exercise their wits. There would be no need of the Parents sollicitude, or the Masters stripes, to bring the Child

to his learning ; if the Methods of it were cast into that mould, as should make all their *Lessons* appear only as so many Playes and Recreations, from which they should be kept oftentimes as by the reines, to raise their minds into more earnestness, rather then be spurred, as we are commonly, and galled only to the same. Let the Boys be set a running, as it were, with one another, in getting without Book ; Let them be set a wrestling, in Construing and Parsing ; Let them in the whole business of the School, be chearfully striving with themselves and fellows in understanding, who shall excel, and wear the Wreath of their Masters commendati-
 on.

on. If any Boy shall be negligent, or do unworthily, let him be turned out of the *School* to *Trap* in the *Fields*, or to *Nine-pins* in the *Streets*, amongst those rude and illiterate Boyes who are no *Scholars*; being made to account so heavily of that, as to know his total exclusion, were indeed the extreamest punishment. But if any are diligent, and deserve encouragement, let them not only be admitted to higher degrees of exercise, but to some more intimate converse of their Master in reading of *History*, or other delightful studies; which he should so illustrate and apply, as may both tend to their progress in knowledge, and fashioning.

oning their spirits to honour & virtue. It is not the Boys warm Bed, or Breakfast, not the necessaries of his Meat & Drink, no not his Balls and Bounding-stones, his Top and his Bandy, would be so delicious to him, as the time he was thus suffered to be with his Master, if our *Schools* were but so order'd, as every where they should be, that the matters there performed, were made to become in effect onely the Boys Olympicks, or so many Games of the Muses, unto which they had recourse for their delight and glory.

Not that when we write this, it may be ever expected any thing in this World should immediately be perfect, There
will

will be some Masters, and some Boys bad enough ; and there may be some faults, which not only deserve, but are fit to receive exemplary Correction. Let that chastisement therefore, which is tolerated in our Schools, have an ingenuous administration. Let no Child at any time be punished in the Masters heat or passion ; If it be a fault now, it will be so an hour hence ; if it appear not a crime to morrow, it was not so hainous as he thought it to be yesterday. Let the Boy then undergoe a solemn kind of Judicature ; If it were by a form of the same Boys as Assessors together with their Master,

ster, it were but like the *Lacedemonian* Institution of their Youth, whereof the chief point lay in this, To enable them to judge aright of the Good and Evil, or of what was praiseworthy, and what to be condemned, in humane Conversation. Whatsoever the Criminal can alleadge for himself, by way of justification, or extenuation of his Fact, it ought to be heard both with patience and candour. If his Fault may be forgiven, without prejudice to the rest by the impunity, it were best: If not, Let the Doublet be plucked off, and that part which may chastly lie naked, be stripped: Let the

the number of stripes, according to the merits of his delinquency, be allotted, and the Boy brought before the face of his Master for seeing just execution. This is after the manner of the *Hebrew* Judgement. The Malefactor was to lie down before the Judge, and so receive the stripes he appointed. Let one of the vilest Boys then, he that hath behaved himself worst of any that day in the School, be picked out for Executioner; which may serve for a shame and admonition to him, as for his fellows suffering. If the Master will do it himself, it shall be reckoned only to the severity of his virtue; for so long
as

as he may not lay his stripes any more on those parts which stir his original corruption, and he stayes still the passing of Judgment, till he is calm in the point of Indignation, there will be no fear any farther of those extremities which have been used: But we should see how cool these men would become to the Work for hereafter, unto which they are to be led only by Righteousness, and not by affection. For if there be not now twenty and twenty faults of ours observed or made by them, to bring us under their unclean stripes, unto one, that they would judge then worthy of their just severity in

a slow and chaste punishment, we dare forfeit the benefit of this Petition.

We must confess, we are perhaps too much engaged in our own Cause. We find not these lines flow from us, neither carelessly, nor very easily, but with solicitude and much reflexion. We know the attempt is singular and momentous. The issue we know not. The Tempers, Judgments, Affections and Resentments of People, are various; and many will make a matter of jest, the most but a talk, of that which others will lay to heart. The Lord Almighty, who knows the thoughts of all, and their Actions,

Actions, and what is Good or
 Evil in the Earth; doth know
 what need there is of such a
 Suite. We have many times
 had our apprehensions filled
 with terror, our mouths with
 crying, and our eyes with tears
 for the present smart which hath
 vanished; but the abiding evil
 upon such Acts, (or many such)
 when they are done, and the
 allowance of the same, does
 affect us with apprehensions of
 another rank. It does afflict
 us really, that there should be
 so much obliquity in humane
 nature, that is, that there should
 be so much *corruption* as there
 is, *in the World* (according to
 Saint Peter.) *through lust.* It
 afflicts

afflicts us much more, that the
 seeds of the same corruption
 which is practised in the Earth,
 should not be unsown in our
 own hearts. We are grieved
 at our very souls, that a thing
 so holy as the Discipline of
 Children, and the Correction
 of them ought to be, should by
 any means be lyable to abuse,
 and much more to be made a
 procurer to vice. We are grie-
 ved yet, that this evil more par-
 ticularly, having a root more
 deep perhaps in the flesh than is
 seen, and through the tolerati-
 on and use, appearing under
 the shew of Good, or palliated
 at least so, as to remain undis-
 cerned; it is so hard for any
 to

to come ever to a meet repentance about the same. And that which adds to this, is, That if some of our more sagacious Friends become sensible of somewhat by our complaints, and so send for, or go to our Masters to reprove what is amiss; they are not able to call the thing by its name, but in modesty speaking a little against their over-rigour, or the like, they leave the beam untouched; and so the person, for want of plainer rebuke, is but the rather hardened by it; Which, if the living in the least sin with full consent of will unto death, be a matter so dangerous as all hold, must be of

a consequence no less then
damnable to them, who make
it so deplorable to us.

These premises therefore
considered, we cannot but
make our appeal, in this six-
teenth Century, and seventieth
approaching Year of the Chri-
stian World, (seeing it hath not
been done before) to the Heads
of our Nation now Assembled,
and to *Cæsar*, against this *Ob-
scenam tristè* (it we may use
Juvenals expression) which
hath been mentioned. That
is, We humbly implore the
Higher Powers, that this im-
pure practice, which hath con-
tinued in our Schools hitherto,
without controul or detection,
(unless

(unless what hath been private only) may come under publick censure, and consequently prohibition, and extermination; as a thing, if examined in the source and effects of it, not only what all know it, *Malum triste*, but *Malum turpe*, and an iniquity to be punished by the Judges. *Et fecit Asa quod rectum videbatur in oculis Jehovæ, nam abstulit meritorios è terra, & amovit Deos stercoreos quos fecerant majores sui.*

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